1: Lowie E-5 (1926) 1939 NT20 Washo NT20



881 appeared at the site. Then several small boys were taken into the ring, some of
535 the girls having several times called out in English, "Join in!" I was struck
574 with the amount of English spoken by Indians in conversing with one another,
[177] not only by those of school age, but even by young men of possibly twenty-five to thirty years.

Suddenly, several men entered the ring, which henceforth was apparently enlarged after every intermission. The men were all together in one half of the circle. In the darkness I could not make out precisely how the dancers were holding one another. It seemed that between the first man and the last woman in the ring a slight gap was left so that they never held each other. During these dances the girl with the pole held it aloft—not as in the first dance witnessed—so that it rose something like ten feet above the ground. The step remained uniform—a slow clockwise walk breaking into a lively movement as the dancers warmed up. The women continued to leap; the men rarely jumped, at least did not do it so regularly, rather substituting two quick leftward steps.

At one stage of the performance, a woman appeared within the circle, holding up both hands and approaching the ring of dancers, some of whom seemed to snatch what she was holding in her hands. At one time I also noticed the girl with the pole dancing inside the circle with her companion.

[291] All the dancers were dressed in trade clothes. There was no musical instru-
[439] ment. The dance was to last all through the night, with an intermission for
[534] a feast. Not perceiving any new features, I left before midnight.
[114]

### MARRIAGE

583 About a year or two after her puberty dance a girl would get married. One
584 account makes the suitor ask her father's permission with an offer of buckskin, shell beads, and other gifts. If the parents liked him, they called him to marry their daughter. According to Bill, the families of the prospective bridegroom and bride exchanged gifts, the boy's father bringing dried venison to the household of the bride, whose mother gave mush in return. The giving of presents to the bride's parents is called kumyu'ga, the return gift umlagu"wa'a. This exchange continued for several months. Sometimes a youth and a girl met at a dance and came to live together without parental arrangements. The informant, at first noncommittal about his preference, added: "Catching himself is the wrong way, it looks to me. The parents' giving grub to each other is a pretty good way."

591 Normally, the young couple settled with the bride's family, the bridegroom killing game for his parents-in-law, who wanted to keep their daughter and therefore had the husband stay with them, too. This arrangement lasted dur-
[768] ing the old people's lifetime. When they died, their house was burnt and the young couple moved. Bill described residence as matrilocal *or* patrilocal, but some of his own statements indicate a preference for the former. Jack's reminiscences support this view. When small, he lived with his parents, his maternal grandparents, and some of his mother's brothers. Oddly enough, he said

1: Lowie E-5 (1926) 1939 NT20 Washo NT20



### FIRE AND FOOD PREPARATION

372 When Bill was a small boy, more than fifty years ago (Bill *loq.* 1926), he was taken over the mountains by his father, who made fire with a drill (wa'cu peti"li). The shaft was about twenty inches long, the hearth pitted, and sage-
[314] brush bark in the pits served as tinder. On another occasion Bill said that the
[415] point was tipped with pine gum. The fire-making implements were carried in
[411] the deerskin quiver for the bow and arrows. Henry Ridley (Glenbrook, Nev.) said he could drill fire, using a rosebush shaft tipped with sagebrush and a hearth of cedarwood, with cedar (?) bark for tinder.

252 A stone mortar, hollowed in the middle, was used with a basketry hopper.
415 But there were also flat stone metates and mullers for grinding. Pine nuts were
412 both pounded and ground.

### WEAPONS

411 Bow (ba"lohot) and arrow (mecki'tset) were the principal weapons. The wood
[824] for bows was that of a cedar-like tree from the California side. According to one informant, the arrows were painted with a green pigment obtained from a grass. The points were flint, the shaft made from a bush growing along streams.
[237] A poison (muca"gau nu"ei) was taken from a rattlesnake killed for the purpose, the substance being mixed with pitch, then put on the top of the arrow point. Shot half an inch into the body, this poison quickly killed.
[237] The bowstring was of deer sinew. Jack illustrated the release as being with the finger on the right side of the arrow, the thumb on the other.

### DWELLINGS

342 The huts recalled by Jack were conical structures with a smoke hole, the door being possibly three feet high and covered with an old rabbitskin blanket.

### BASKETRY

285 Mr. E. W. Gifford learned from Lucy Farmer, the Washo wife of a Southern
[314] Maidu at Colfax, that only piñon-pine pitch was satisfactory for pitching water baskets; digger- and yellow-pine pitch will not do. She also said that Washo and "Paiute" water baskets differed, one being pointed, the other flat-bottomed.

Spotted George is the only man who ever made a basket.

### DRESS AND ADORNMENT

302 Unlike other tribes, the Washo did not put red paint on their hair, but both
[291] sexes decorated the face for a dance (Bill). Women tied their hair in the back,
[283] but wore no headgear. The men, such as Dave's father-in-law, wore a netted cap made of string derived from some reed.

291 Men made moccasins for themselves as well as for their wives. When Bill
[462] was growing to be a man he wore moccasins of a Sunday (*sic*), sometimes pretty beaded ones. A moccasin consisted of a sole and an upper, both of buckskin, but the former from the tough part round the deer's neck. However, the

1: Lowie E-5 (1926) 1939 NT20 Washo NT20



Washo did not always wear moccasins. Sometimes they walked in the snow in their bare feet, as Dave declared he himself has traveled for miles.

Snowshoes (cums'li) are sketched by Dave as approximately circular in frame. They were made of piñon wood, eighteen inches in diameter, and had a buckskin netting, the foot being lashed to the middle. The walker supported himself with a seven-foot pole. Dave used snowshoes along the shores of Lake Tahoe.

### TRANSPORTATION

Fishermen would make a cedar-bark raft 12 to 15 feet long by 10 feet wide. Dave remembered such a one from his boyhood and said it accommodated ten to fifteen people and, for fishing was propelled by a long pole along the shore. Jack recalled a rectangular raft (t'a"nup) of willows and tule (ta'o'ya) for crossing the Walker River. It held four to six persons and served to ferry women across with their children, blankets, and basketry. Dave, too, mentioned a willow raft for taking four or five people with their property across high creeks: one good swimmer would take a rope in his mouth and pull the raft to the other bank.

### WAR

Sometimes there was friendly competition with aliens. At a joint meeting a Washo once offered to kill a grizzly, to put the Southern Digger Indians (ta'ne.u) to shame. Armed with a short bow and some arrows, he went to the den and killed the beast with four shots. The Washo said to the Diggers present, "I'm a man; you're no fighters, that is why you can't kill a bear. I've killed him." The Diggers were all ashamed and hung their heads.

At other times there was warfare. A Washo had killed a Digger, whose people tried to get even. They were watching all the time. A Washo and a boy about twelve years old were on horseback, looking for fish. Several Diggers surrounded them and killed the man, who had unsaddled, while the lad escaped on horseback.

At one time the Digger Indians had medicine to make people fall asleep. The Washo bought it, then put it out (distributed it among members of the tribe), and sent two young boys to the hills as scouts to find out how many hostile camps there were. In the middle there was a big house, the sweat house, and four bear hides and also some buckskins were hanging down. The war chief said, "We'll surely defeat them; this stuff makes them sleep; we'll all go there and kill their best man first." When the Washo approached, all the enemies slept and their nice big dogs, instead of barking, were also asleep. When the Washo jumped on them, the enemy woke up, but it was too late. The women, too, were knocked over the head with a club, the Washo killing nearly all the camp. After this event the enemy tried to get even. The Washo took all the skins away from the Diggers. They had a war dance (ma'haulos) in celebration. Women* and men danced over the capture of the best fighter's scalp without the loss of one Washo. The captain announced, "The day after tomor-

* On one occasion Dave denied the participation of women in the scalp dance.

2: Barrett E-5 (no date) 1917 NT20 Washo NT20



Each village or unit is presided over by an hereditary chief, called teûbé'yû, whose duties are to call his people together for ceremonies, feasts, and other special purposes, and to adjudicate disputes. In former times this office passed in the direct male line to the eldest son. More recently the office has been filled, to some extent at least, by selection of the most likely individual as a chief's successor regardless of relationship. 622 [692] [428] [178]

It is said that there is but one other official, the "rabbit boss" or hunting chief. This office is discussed in speaking of the rabbit hunt. 624

## SOCIAL CUSTOMS.

No special customs concerning birth were noted except that the father usually gives presents to anyone to whom he sees fit. On the other hand no presents are given by others to the father, mother or to the new born babe. 844 431

In former times polygamy was practiced, there being no restrictions placed upon a man as to whom his second or other succeeding wife should be. On the other hand, monogamy was quite as prevalent as polygamy. 595

No special ceremony was required for marriage, according to informants. Even an exchange of presents was optional. 585

Upon death, cremation was formerly practiced. Nowadays the body is buried. There is no stated period of mourning, but there is an annual mourning ceremony, or "cry," accompanied by a big feast. 764 [178] 765 769

### PERSONAL ADORNMENT.

The men formerly wore a clout and belt, and had, when necessary for warmth, or when desired for adornment, a buckskin or other skin blanket thrown over the upper part of the body. Informants state that there was no shirt or coat-like garment worn by the men. 291

The women, on the other hand, wore a sinew-sewed waist and a separate skirt, both of buckskin. The most universal and persist- [53]

2: Barrett E-5 (no date) 1917 NT20 Washo NT20



ent article of apparel was the rabbitskin blanket, which served also as bedding. It was common to both the Great Basin and California areas. The general term for clothing is l'twa.

Both sexes formerly wore the hair long, and usually unconfined. Both wore buckskin moccasins, the uppers of which were sometimes colored with red mineral paint.

Two mineral paints were employed; a white, called tl'pek, and a red, called sawa'saš. These were used chiefly for face painting.

Practically all vestiges of these aboriginal customs are now gone, and the Washo are attired in every way as are their white neighbors.

## MATERIAL CULTURE.

### HOUSES.

The habitations, da'ñal, of the Washo are of two kinds: the permanent winter house of slabs, called ka'lis tañal, literally winter house; and the summer brush shelter. The former is illustrated in plate II,[1] the latter in plate III, fig. 1.[2] The slab house resembles that of the Miwok to the west, and informants maintained that in ancient times it was built in exactly the same manner, being a simple cone. At the present time it is invariably built with an elliptical ground plan about eight by twelve feet in dimensions and with a ridge about four or five feet long. Its height is usually about eight feet. It is made by leaning slabs of cedar and other conifer barks so that they overlap so as to effectually keep out the rain and snow. No center pole or ridge pole is required, the slabs being so placed as to support themselves. In the middle of one side of the house is built a short covered way with an outer door. This vestibule, shown in plate II, fig. 1, in a dilapidated condition, is never more than six feet long and perhaps five feet high. This house differs very materially from the usual Paviotso house of the Pyramid Lake and Walker River regions, which is a hemispherical structure, thatched with tule. A conical house with tule thatch was formerly sometimes built by the Washo.

[1] [See cat. 116, p. 31 - - 4n.]
[2] [See cat. 46, p. 33 . . 4n.]

881 252 covered with evergreen branches (evergreen with flat needles—fir, perhaps). Water was poured through the branches and the flour in order to flavour the flour before it was cooked in water. After the cooking a large clothes boiler, wash-tub, or bucket was filled approxi- [415] mately three-fifths full of cold water. The cooked mush was then dipped out with a china cup and held a moment in order to shape the cakes, then put into the cold water, where it was held a moment more before it was turned out of the cup into the cold-water bath. The acorn bread cakes were left in the water and taken out only when they were to be eaten. They were not allowed to freeze in the winter time.

881 At sundown near the end of the fourth day a flagpole was put up in an open space and a small fire built near the pole. Teena and another girl, unknown to Mrs. Brengle, appeared in the opening. The girl with Teena was from another village, and, not knowing her, Mrs. Brengle was unable to tell whether or not she was a relative, but she was certain the girl was [491] merely present to assist Teena and not having the puberty dance as was Teena. Teena was [432] wearing her first long dress. It was new and had been purchased from a store. The girls were dressed alike.

Teena's parents had cut two tamarack poles about eight to ten feet high. These poles were 881 crossed at the tops and tied together. Teena and her companion each held one of the poles 535 so the free ends were on the ground and the tied ends over their heads. One girl held her pole with the left hand and the other with the right. The girls stood shoulder-to-shoulder and danced for half an hour back and forth in a space about six feet long. The poles were held so that when they were moving one way, one pole was upright while the other leaned at an angle, and when they moved the other way, the other pole leaned. The dance, at this point, consisted merely of this back-and-forth side-step. Teena's mother stood behind Teena and [533] another woman behind her companion. Directly behind them stood two other blanket-wrapped women. During this half-hour dance the women chanted.

[152] The attitude of the group that had gathered for the dance near sundown was one of quiet and reverence. Mrs. Brengle believed that they were asking for a blessing on Teena, her future, her husband-to-be, and children-to-be.

At the end of the half-hour everyone became gay. A big circle was formed around the flagpole, with the people dancing shoulder-to-shoulder, to the accompaniment of hand drums, and always facing the pole. They danced with a counter-clockwise side-step. The girls, Teena and her co-dancer, entered the circle of dancers. The men during the evening came and went, dancing and drinking liquor. Some of the people danced all night, while others, Teena and her companion included, dropped out to sit or sleep. Mrs. Brengle joined in the dancing for a time. At midnight they stopped the dancing and went to Teena's house to eat the food prepared by the women for the occasion, for they had not eaten before the ceremony. After this the dancing continued for the rest of the night. Mrs. Brengle did not stay after midnight.

881 The following information concerning the rest of the dance was told to her by the girls of her clan. Towards morning many of the participants lay down to nap, while others continued dancing. At sunrise Teena's parents took her into her private room in the house and [302] stripped her of all clothing except for brassiere and breechcloth. Her father painted her body with red paint "brought down from the mountains." He then came out of the side of the house and threw her dress to the gathered girls of the village. Mrs. Brengle believed that it [431] was thought by the participants that the girl who caught the dress would be the next to have a dance. At this point the gifts were thrown into the gathered audience—everything from a

[text continues on p. 137 140--Analyst]

791 the cloudless sky overhead.
789 Older white residents speak of Indian rainmakers,
821 which is a source of much amusement among the Washo.
Until a few years ago an Indian, who still lives in
Dresslerville, used to take advantage of the gullibility
[648] or generosity of white ranchers by performing "rain
dances" on their property in return for hundreds of
food. The Washo generally frowned on this, but because
white men were the victims of the fraud it was con-
sidered harmless.

The father of the false rainmaker was a diviner of
stolen articles. His method was to sit and smoke until
the location of the desired article was revealed to him.

## OBJECTS OF POWER

237 Eagle and magpie feathers were considered to be
778 the most powerful items of a shaman's paraphernalia.
Doctors are reported to have captured eagles and even
[231] to have tried to raise them to obtain feathers (233-231)
[437] The tail feathers were the most prized. Eagle feathers
were extremely valuable and could be traded for any-
thing including "a woman or a sack of pine-nut flour
or anything worth a lot." Ideally the eagle was tied up
until the shaman removed three tail feathers. The doc-
tor then tied a string of beads to the bird's leg and
released it as a messenger to the spirits. Description
of eagle-down costumes suggest that birds were stripped
[234] of many more feathers than the ideal three. In historic
times individuals have attempted to contain eagles. One
old man in Woodfords is well known for having kept
them on cradle-boards for easy transport, but such
experiments usually ended in failure. Magpie feathers
were considered less powerful than eagle feathers but
still were highly prized. Today they are gathered by
chance—taken from dead birds on the highway or picked
up where they were shot.

237 In the past, eagle and magpie feathers were impor-
● 291 tant parts of the dress of warriors. Magpie feathers
778 were used to make a feather cap with a single feather
suspended from the top. Informants recall their elders'
describing eagle feathers' being suspended individually
from the upper arms and thighs of particularly power-
ful warriors.

795 Modern peyotists have lost some of the traditional
237 Washo feeling about these feathers. The ceremonial
778 fans of road chiefs, believed the only persons capable
of handling the immense power, are made of eagle
feathers. Other peyotists favor the idea powerful but
nonetheless potent magpie feather (d'Azevedo and Mor-
riam 1957).

778 Tobacco, as the foregoing accounts illustrate, played
276 an important part in Washo shamanism. It appears to
have been used as an offering to the spirits. In addi-
[756] tion it is clear that it was felt to have special power
of its own. Today older men smoke sparingly and are
[782] often somewhat embarrassed to be offered a cigarette
casually during conversation. In prewhite times the
tobacco was a native variety gathered and dried by the
shaman. Today Bull Durham appears to have replaced
the wild variety as "Indian" tobacco. The Indians seemed
delighted to see me rolling a cigarette; they acted as
[795] if I were mastering what they felt was a particularly
Indian art. Bull Durham is also important in peyote
ceremonialism because it is "real Indian tobacco."

824 Incense cedar plays an important role in modern
795 peyote meetings. It is dried and thrown into the fire
771 to create a fragment smoke which is considered bene-

5:Kroeber E-5 (no date)1925 NT20 Washo NT20



tions—is put on a boy's cradle, of rhombuses on a girl's. Occasionally the cradle and hood are covered with buckskin, as in the eastern Great Basin.

### DRESS AND IMPLEMENTS.

Sinew-sewed deerskin clothes for women are mentioned, but may possibly have had the same recent and eastern source as the small sweat lodge. Their description as consisting of a separate waist and skirt sounds rather unaboriginal.

Rabbits were taken in nets of a 3-inch mesh, 1½ or 2 feet wide, and as much as 300 feet in length. These were hung loosely on stakes or bushes. Sometimes two were set at an angle. When the animals were driven, they became entangled in the sagging net, and had their temples crushed by hunters that sprang out from concealment. All hunts organized on a large scale were under the direction of the chief of the rabbit hunt, *poles-lewe-tiyeli*, whose position was hereditary.

The bow was sinew backed and had recurved ends. The arrow was foreshafted, the quiver of deerskin had the hair side turned in. This indicates the usual north and central Californian type of weapon.

Piñon nuts, *tayum*, usually ground and boiled, were a commoner food of the Washo than acorns, *malil*, although these could also be gathered in some tracts and were obtained by trade from the west. The mortar was a hole in a bowlder, used without basketry hopper; the pestle usually an unshaped cobble. The metate was called *demge*. The mush-stirring paddle was called *k'a'as;* the looped stick which was used for the same purpose Yokuts-fashion, *beleyu*.

### BUILDINGS.

The house was of poles joined in an oval dome, thatched with mats of tule, much as among the adjacent Northern Paiute. In the mountains leaves or bark were used for covering. The winter house was a cone of slabs of bark, about 8 feet high in the middle and 12 feet in length, with a projecting entrance. It must have been very similar to the Maidu *Ásibe*.

The Plains Indian type of sweat lodge, a pole frame temporarily covered with skins or mats, just large enough to sit in, and heated by steam, was used instead of the earth-covered Californian sweat house, it is said. This form is likely to be a recent one, introduced with the horse, or possibly a reflex of a ghost-dance movement.

The dance or assembly house with roof of earth was known to the Washo, who call it *dayalimi;* but whether they built and used it, or had merely seen it in the west, is not clear.

is more than a few miles from running water. The importance of bathing in Washo ritual life made access to water particularly important. Springs were considered choice wintering sites because the water never froze over.

## Material Culture

The following outline gives the main items of Washo material production. Almost all of these items have separate terms in the Washo language. Most of the terminology not included may be found in the vocabularies by Merriam (1904 and 1904-1935) and Kroeber (1907). The author's field data are supplemented here primarily by the works of Dangberg (1919) and Stewart (1941).

A. Housing and related items.
1. Winter house of poles, branches, sod, etc. in a conical form (galis dangal. Plate V, A illustrates a galis dangal.
2. Windbreak of branches in a half-dome form (gadu), Plate V, B.
3. Shade of various forms (ta?a).
4. Hunting and fishing blinds (ma?angal).
5. Meat drying scaffold (biali).
6. Bed (tada), seat (itkolanga), and mat (maba) of woven sagebrush bark.
7. Fireplace (diyu itgums¢w¢) and torch (ulu ushi).
8. Log footbridge (mogahat).
9. Log ladder (bakmanga).
10. Fish dam (imbeshuk).

B. Clothing and ornaments.
1. Blankets or robes of whole skins or woven from strips of rabbit skin (dayoiiti and umbidu). (Plate IV, C).
2. Deer or antelope skin clothing.
   a. belt (melliu)
   b. breechclout (gumyoyabuwa)
   c. poncho (damu)
   d. skirt (tsilug¢l)
   e. dress (mangumtash)
   f. apron (imboshude)
   g. moccasins (moko)
   h. headband (ih¢pbey¢gul)
3. Leggings (p¢kishu wigas), woman's napkin, and baby diaper of sagebrush bark.
4. Hairnet of fiber cord (magodih¢p).
5. Round snowshoes (shumelli) with wood rim and bark or skin network.
6. Bracelet (m¢liuy¢k), necklace (um|¢suk), and ear pendant of bone, plant, or shell (madap) beads (makau).
7. Hafted and unhafted bone or stone drills.
8. Body paints of red (sawasas), yellow (waltastsini), and white (dipak) in mineral pigments and charcoal for black (w¢lyauwi).
9. Feathers (tsiauapo), especially of magpie or eagle.
10. Scratching bone for tattoos.

[See end plate V, following p. 74 — Analyst]

11. Bone awl (mibi?), needle (bebitaʧt) and threads of sinew, buckskin, and vegetable fibers. 412 283
12. Paint mortar. 415

C. Baskets (singam). See Barrett (1917, 17-24) for a discussion of Washo basketry. The tight weave, decorated, coiled works are recognized as being among the most beautiful baskets ever made. Plate V, A illustrates some baskets. 285
1. Twined conical burden basket used with a buckskin or two ply twisted rope carrying strap.
   a. Large open weave (mamayt).
   b. Small open weave (washtanam).
2. Twined scoop-shaped trays.
   a. Coarse open work winnower and roaster (tugabul).
   b. Close weave (modal).
3. Large coarse open twined pinecone bowl (itmago).
4. Three rod foundation coiled.
   a. Large conical cooking basket (giuleu).
   b. Small mush bowl (itmahadpa).
   c. Small shallow basket.
   d. Subglobular choke-mouth bowl (dʒgikup).
   e. Water bottle (possibly one rod foundation) with a pitch covering (kʧtip).
5. One rod foundation coiled.
   a. Close (singam).
   b. Ribbed (beyudate). [291]
6. Woman's hat ? [352]
7. Baby baskets.
   a. New born infant type. [412]
   b. Regular hooded flat type (bikus). [415]
8. Seed beater (tapuli tugabul). [226]
9. Spoon (itdamkut).
10. Fish trap.

D. Hunting and fishing gear. 44
1. Straight bows (balohat) of yew or pine wood. One variety was sinew backed. String of sinew (dideu) or fiber (dumbeysʧgi).
2. Arrows (mʧskisit) of rosewood, reed, and willow (himo).
3. Arrowpoint (ma?sate) made by sharpening the end of the shaft or an insert piece that fits into the end of the shaft or by tieing on a small obsidian (patsaga), chert, or other stone point with sinew. [237]
4. Three tail feathers (tsisuapo) were used on the arrow. [412]
5. A quiver (itpetsu) of buckskin.
6. A flint flaker (itbeyuk) of an antler tip used with a buckskin pad.
7. Grooved arrowshaft smoother (mashoni) of abrasive sandstone or volcanic pumice. [283]
8. Fish harpoon (beyako) with wood shaft and detachable point tied to the shaft with fiber cordage. [227]

9. Fish hook of bone with fiber cord. 227
10. Tule boat and long wood pole. 501
11. Snares. 224
12. Traps (itpakmal¢t), especially the rockfall type for small rodents. [411]
13. Wooden club, for rabbits primarily. [283]
14. Rabbit and fish net (digush) of fiber cordage. [229]
15. Antelope drive fences (mugigush) and corral.
16. Obsidian or cane blade knife (tagil). 412
17. Broken cobble chopper.

E. Food processing implements.
1. Bedrock mortar (lam) and stone pestle (bits¢k), see Plate III.
2. Metate (d¢mg¢) and mano (gamum).
3. Seed storage pits (damyeo) and mounds, particularly for pinenuts, Plate II, B illustrates a pinenut cache. 251 252
4. Roasting pit, Plate II, A shows pinenuts roasting.
5. Digging stick (dishu). 412
6. Hooked (beyugum) pinenut gathering pole (bih¢?). [413]
7. Sticks to lift hot cooking stones (golang) into the cooking basket.
8. Looped (baleo) or paddle (kaas) stirring stick used to remove stones from the cooking basket. 415
9. Skin and animal stomach bags (tash¢p). 412
10. Soaproot brush (itgumbeyut) or comb (itwega). 482
11. Carrying net.

F. Other manufactures.
1. Stone pipe (de¢k) used with a skin tobacco bag (bankush tash¢p). 276
2. Bone and willow whistles. 534
3. Cocoon rattle (diyu angal).
4. Shaman's kit. 756
5. Puberty ceremony staff of elderberry wood (ba du? cuhu?).
6. Ball of skin (mugishua) filled with sagebrush bark used in a football game. 481
7. Bat and rope used in a game.
8. Dice (boko?), counters, and small sticks used in hand games. See Plate V, C. 526 524
9. Top made of a stick and pine pitch.
10. Toy sling.
11. Buckskin calendar string with a knot to be untied each day until specific event begins (balogo). 241

For information on food, water, and medicines see pp. 20-21. 280

## Clothing and Ornamentation

Most of the year the Washo went barefoot and practically nude. A breech- 291
clout for the men and a front apron for the women was universal. Beyond that

291 [778]

the individual variation was great. Tailoring of clothing, cutting and sewing to fit the physical shape of individuals, was extremely minimal for a climate as cold as that of Washo territory. Hank Pete claims that a few men and women had the "power not to freeze" and would go without moccasins in the snow.

175 291 [481]

Some hints as to Washo dress in January and February of 1844 come to us from Fremont (Nevins 1956, 351-9). These excerpts refer to contacts with several Washo groups. "During the day a few Indians were seen circling around us on snowshoes, and skimming along like birds; but we could not bring them within speaking distance...The Indians had only the usual scanty covering, and appeared to suffer greatly from the cold...as the poor fellow suffered greatly, shivering in the snow which fell upon his naked skin. I would not detain him any longer, and he ran off to the mountain where, he said, there was a hut near by. He had kept the blue and scarlet cloths I had given him tightly rolled up preferring rather to endure the cold then to get them wet."

The same day "We had scarcely lighted our fires when the camp was crowded with nearly naked Indians...appeared to have been out on the sage hills to hunt rabbits..." Fremont commenting on his Washo guide Melo said "He was thinly clad, and nearly barefoot, his moccasins being about worn out." [481] And "During the day several Indians joined us on snowshoes. These were made of a circular hoop, about a foot in diameter, the interior space being filled with an open network of bark."

Ingalls (1913, 69) wrote that "Their dress, summer and winter, is a rabbit-skin tunic or cape, which comes down to just below the knee; and seldom have they leggings or moccasins. The children at the breast were perfectly naked, and this at a time when overcoats were required by Captain Simpson's party. The women frequently appeared naked down to the waist, and seemed unconscious of any immodesty in thus exposing themselves."

513 237

The most common and important robe or blanket was made of woven rabbit skins. It was light, warm, and made in a variety of sizes from a child's size (dipi? ngaming) requiring 6 or more skins and also used as a shawl by adults, to a large size (ti$\phi$li dipi?) requiring up to 30 skins. A man, his wife, and children and visitors may all sleep under the same blanket. The blanket is generally their only covering at night and they sleep nude except for the breechclout or apron. A single adult size blanket 5 feet square requires about 24 skins. Blankets of any size also serve as robes worn outside the galis dangal in cold weather. Plate IV, C illustrates the use of the rabbit skin robe.

A new blanket is a dayoliti and one about two years old, when the hair begins to fall out, is a magu tal sali. The blanket wears out at the foot end

2/2 [See end plate IV, cat. 116, following p. 74 :- Analyst]

The blanket was made on a frame of parallel bars (itmolit) that may either lay on the ground or stand up from the ground. The itmolit were made slightly longer than the length of the blanket and were tapered. For ease of sewing the blanket was usually made in the upright position and then laid on the ground to finish up the sewing after the poles were taken out. 237 513 286

The upright loom was made by knocking two sticks longer than the width of the blanket into the ground at a distance from each other that was just greater than the length of the blanket. The upright sticks held one itmolit up while the other itmolit hung by its own weight suspended by the warp. The warp of two ply rabbit skin strings was wound around the two itmolit for the length of the blanket.

The weft was made of buckskin (tishč̣shi) usually, but deer sinew (dideu) or plant fiber string (ḍumbsyṣ̣gi) may be used. In recent times twisted cloth was used for the weft. The weft was sewn back and forth being careful to space the line of weft elements two or three fingers apart uniformly throughout the blanket. It was a twined weave and two strands were used at the same time in sewing. One string passed over the warp element while the other passed under it. The strands were given a twist after each warp element was passed. [178]

Each time the end of the blanket was reached the weft was knotted to the last warp element and a new row of weft elements was started two or three fingers higher. When the full center of the blanket was complete the itmolit were pulled out and both edges sewn.

The ground loom differed only in having wooden pegs(badakush shew¢) to hold the itmolit apart and keep the warp taunt. When the blanket was completely sewn it was hung up on a limb and hit with a stick to make the loose fur fall off and to develop uniform tension within the weaving.

Another type of rabbit skin blanket (umbidu) was made for children. This was made by plaiting rabbit skin strips and sewing at the edges and across the center. 513 237 283

Deer skin (m¢mdewi ish) provided the majority of tailored clothing worn by the Washo. The hides were prepared by the men who would soak them in water for two or three days, the hotter the better. A hide would be rolled into a bundle before it was placed in the water. The hot springs that are abundant in Washo territory, such as Grover, Walley's, Hobo, Dangberg, and Carson were used for skin processing. In all cases the skin would be scraped on the inside, usually with a deer rib (ḍ¢m¢meu). The hair was left on moccasins and shin pants or leggings. 281 291

The skin was tied on a smooth pole when it was scraped. The hide was then tanned with cooked brain and spinal cord which was stored in a piece of intestine. The hide was soaked in the brain for a day or two and then stretched and scraped again. The result was magu tau susi, or tanned deer hide. Antelope skins were prepared in the same way. 281 [415]

Thread came from the sinew (dideu or tashukido, "loin sinew") along the back of the deer. There is a strip of meat on the loin of the deer called dashkapush. This was removed and the sinew was taken off that and separated into strings. 283

Another kind of thread was made from Apocynum cannabinum, locally milkweed or Indian hemp. The fine silk-like fibers of this plant were separated, pulled, and twisted between the palm of the hand and the thigh into a strong twine (dumbaysʔgi). It was collected in the fall after the frost came and the outer bark began to fall off. Both the outer and inner bark were used. [824]

Apparently there was little difference in the dress of the men and the women. The women wore a belt (meliiu) with a front and sometimes a back apron (imboshuda) attached. The women also used a sagebrush bark napkin for menstruation and wore more jewelry. The men wore a G-string type of breechclout and occasionally a twine net on their heads. Other than these few items, dress, hair style, and ornamentation was essentially the same. 291

The breechclout was gumyoyabuwa while a piece of skin wrapped around the body from the chest to the knees was mangumtash. The latter was formed, according to Hank Pete, by wetting untanned deerhide and wrapping it around a tree to dry. A poncho (damu) with a hole for the head and with or without holes for the arms was made from a single deer skin. This simple dress sometimes had flaps that hung down over the upper arms made from the leg skin of the deer. Lower leg pants (pʔkishu wigas) were made from an untanned deer hide, sewn of the skin of a fur animal, or of a wrapping of sagebrush bark and covered the lower leg from the ankle to the knee to keep one from being scratched by brush. [192]

Everyone went barefoot most of the time, but moccasins (moko, the No. Paiute use a similiar word) were used. The most common moccasin was a single piece of untanned deerskin with a seam on the outer side of the foot and up the heel to the ankle. A hard sole may be added to the bottom. Another type of moccasin was in two pieces with a hard sole, soft upper part, a seam up the heel, and possible ankle flaps and a tongue added. In cold weather the moccasin was made extra large to allow room for a sock of sagebrush or cedar bark wrapped around the foot. [197] [824]

824 [291] [513] [854]

Sagebrush bark was used for several things in addition to the sock and leggings. Rolled and sewed loose it served as a mattress. It was plaited into a mat and was also used as a diaper, baby pad, and women's napkin.

481 [824]

Snowshoes (shumelli) were made round with a slight tail of manzanita or other wood with buckskin, deer sinew, or bark for webbing. A piece of wood about 5 feet long was bent round when it was green, the ends tied and cut or burned, and was put between two flat rocks to dry. The final diameter of the loop was from 14 to 18 inches. Usually a buckskin strip three or four inches wide was twisted until it was about an inch wide and this was then plaited vertically and horizontally across the circle of wood forming an open network. The foot was lashed to the middle of the netting and a pole several feet long was used to aid in support while walking.

352 [824] [856] [531]

A willow basketry cradle (bikus) was made in triangular outline with a heavy willow across the top and along the edges and twined vertical rods. A horizontal reinforcing rod ran across the back, 12 inches from the top of a large cradle, where the hood and the carrying strap attached. The hood or sun shade (ma?yodop) was twined with pendants of shell or beads suspended from the front "to prevent the child from becoming cross-eyed." The ma?yodop carrys a design of parallel diagonal lines for a boy and a continuous zigzag or diamond chain design for girls. A temporary baby basket was also made for a newborn child with an oval back, woven sides at the head end, and no hood.

854 352 [824]

A sagebrush bark pad was put down and the infant, wrapped in a small rabbit skin robe, was placed over this and lashed to the cradle with buckskin. A buckskin strap was attached to the back of the cradle and passed over the forehead of the woman who carried it.

Cradles were made in a variety of sizes and a child was put in a larger cradle when it outgrew the one it was using at the time. A child may have as many as five cradles. One large cradle from the Genoa Museum measured 11" wide at the top, 3 1/2" at the bottom, and 32" long. It had 11 weft and 38 warp elements at the center. Plate V, D illustrates a basketry cradle.

302 [291]

Headwear consisted of a knotted hair net (megodih¢p) of twine worn only by the men, headbands (ih¢pbey¢gul) of deer skin or a fur piece, and feathers (tsisuapo). There was considerable individual variation in hair dressing and there was no one style for men or for women. The front and at times the sides were cut to form bangs. It was worn long, past the shoulders, possibly parted in the middle. It was also made into one or two braids, the braid held by sagebrush strands. If one braid, it fell behind and if two they usually fell in front over the shoulders. Another way was to tie the hair in a knot at the back of the head.

439
484

The Washo lacked well tailored clothing necessary for extensive winter travel. Their techniques of production were geared to small scale household use so that tradeable surpluses were rarely acquired. The Washo were organized into small scale groupings with few specilizations of labor. They lacked adequate storege techniques for fish and game so that surpluses in these foods were not preserved. Also inter-tribal frictions and hatreds often prevented safe travel outside of Washo territory. There are indications that once the Whites established an effective government over Washo and surrounding territory, trade and marriage between Indians from different tribes increased significantly. The Carson Indian Boarding School, established in 1890, became an important factor in developing intertribal cooperation by providing a situation in which individuals from several tribes could meet and become friends.

[291] [433] [621] [463] [251] [628] [648] [871]

438

Certain kinds of goods were particularly heavy in the trade traffic of aboriginal Great Basin and California. Davis (1961, 12-4) gives an idea of what these items were in California. In order of importance they were marine shells and beads, salt, basketry, hides and pelts, bows, acorns, fish, pinenuts, obsidian, pigments, miscellaneous vegetal foods, rabbit skin blankets, arrows, and a number of less important items.

In one table Davis (ibid., pp. 12-4) lists 83 traded items. The Washo used 53 of these items. Except for five items made of marine shells and "Caucasian goods", all 53 of the items used by the Washo were gathered or made by the Washo.

[301] [439]

Pacific coast beads and pendants were used for personal adornment, but they were unimportant in face of the competition with local shell, plant, bone, and stone materials.

[439]

It is probable that all of the 53 items in the list by Davis were occasionally received by Washo from non-Washo through trade. Even items that were abundant within Washo territory such as pinenuts, fish, basketry, and rabbit skin blankets may have been received by trade in special instances. Lists of things traded are of little value unless they reflect volume.

439

The goods most exported to the Miwok and Maidu were salt, pinenuts, obsidian, skins, and several Washo manufactures such as rabbit skin blankets and basketry. In return the Washo received principally acorns, soaproot for combs and brushes, a variety of medicinal plants, and occasionally manufactures such as baskets and yew bows. Few acorns were received by the Washo through trade unless the local crop was poor. All the other plants traded were received primarily through gathering and not trade.

[114]

Both Davis (1961) and Sample (1950), in their summaries of California trade, repeated a view held by Barrett and Gifford (1933, 193, 221). It is

bear nuts two years in succession because pine trees have a biannual sexual maturity cycle, but different groves in different parts of the territory might combine to provide a crop each year if precipitation is sufficient. 433 222

Pinenuts were gathered in strips (dimasha) about one-third to one-half of a mile wide that ran up the hill following the natural contours. These strips were marked off by lines of stones (Lowie 1939, 303; Freed n.d., 10). Since the pinenuts ripened first at the lower elevations the gathering began at the bottom of the hill in September with the last prime nuts being gathered at higher elevations around the middle of October. Although gathering might go on for several weeks the actual collection time of prime nuts was about three weeks.

As the gathering party moved up the hill about three or four large brush and pineneedle covered caches of cones with the nuts still in them were built up the side of the hill. The caches ranged widely in size, but from descriptions it is possible to estimate an average size. A cache with its protective covering was about fifteen feet long, six feet wide, and four feet high. See Plate II, B for a view of a pinenut cache. Each household usually had rights in two or three strips but in abundant years might only collect from one strip. This would give each household about four caches each with from three to six hundred pounds of pinenuts, or about three hundred pounds per person. 433 222 251

In addition to the nuts cached in cones, a few hundred pounds of nuts in the shells would be gathered and eaten right away or cached in stone and grass lined pits (damyeo). Dry pineneedles were mixed with the nuts to keep them from getting damp and mouldy. At a rate of about a pound of nuts per person a day this gave the household enough pinenuts for roughly one half of their total food consumption for two years.[1]

Unfortunately Washo storage techniques were insufficient to protect the caches much beyond a year so large portions were lost to rot and animals. Also there may be a good pinenut crop the next year so that last year's surplus was not used. These factors resulted in an overproduction of about one-half of the crop that was non-tradeable.

## Summary of Washo Economy

The aboriginal Washo Indians of California and Nevada subsisted on the products of hunting, fishing, and gathering. The staples of their diet were pinenuts, acorns, and other seeds, roots, and berries; small mammals; and fish. Deer provided some meat and most of the skins used in clothing. 262 [291]

1. Fremont wrote "at certain seasons they have fish...for the remainder of the year they live upon the pinenuts, which form their great winter subsistence... At present they were presented to us as a whole people living on this simple vegetable" (Nevins 1956, 353). [262]

I [see cat. 116, end plate II, following p. 74--Analyst]

PLATE II 2/1

251
291

a. Breaking plasmoids.

291
251

b. Basic Dish breaking out plasmoids in front of a plasmoid cavity. This illustrates the great size of these cavities.

2/1 [Legend appears on p. 74, Col. 86—Au.]

[End Plate II]

[Legend appears on p. 74, cat. 86 -- Ed.]

[End Plate III]

PLATE III

PLATE IV 1/1

224

a. Rabbit drive.

237
513

a. Susie Dick wearing a rabbitskin blanket.

b. Captain Pete at the rabbit drive.

● 291

[End Plate IV]

1/1 [legend appears on p. 74, cat. 116 -- Analyst]

PLATE V 1/1

342
●291
415

a. Winter house and bedrolls.

342

291
482
854

b. Summer shelter.

d. The carrying position of the cradleboard.

291
516
524

c. Washo Dick holding two rolls of basal grass plaques.

3/2 [Legend appears on p.74, cat. 116 -- Analyst]

[End Plate V]

221

a load of fish back to the valley to help feed those who had been left behind. In the fall, groups of Washo would travel into California to gather acorns. These trips frequently took them as far west as Placerville. The Washo then returned to the Pine Nut Mountains for the pine-nut season. In the years when there was no crop of pine nuts, a family might choose to winter at Lake Tahoe or in one of the valleys east of the Sierra Nevada.

221
178
[177]

The Washo no longer lead a migratory life. The shores of Lake Tahoe are now privately owned, and the Washo may not fish there. They still obtain acorns from California, but they no longer have to travel in groups for protection. The trip takes only a day or two in an automobile and may be made by an individual or a single family. The only noteworthy survival of the old seasonal migrations is the fall trip to the Pine Nut Mountains to hunt deer and gather pine nuts. Many families, especially those headed by older people, still spend a month or longer in the Pine Nut Mountains.

## ECONOMIC LIFE

224

The major game animals were deer, antelope, and rabbit. Deer could be hunted individually or communally. The leader of the communal deer hunt was a secular officer; that is, he did not derive his authority from dreams (Lowie, 1939, p. 326). He divided the hunting party into two groups. One group built fires and drove the deer toward the other hunters who were lying in ambush with bow and arrow. The captured deer were divided among all who participated in the hunt. Deer provided, in addition to food, hides for clothes and sinews for use in the manufacture of bows and arrows.

[624]
[237]
[291]
[411]

Deer could be hunted by small parties of four or five men. When pursued, deer follow a certain route; and as the Indians knew which way the animals would go, some of them chased the deer while others took a short cut and lay in wait. Disguises consisting of the horns and hide of a deer were sometimes used to approach a herd of deer and lure them close to a group of concealed hunters (Curtis, 1926, pp. 94-95).

Deer remain a fairly important item of food for the modern Washo. Today deer are hunted by individuals armed with rifles; the old, coöperative methods of deer hunting are no longer practised.

[178]

Antelope were hunted by a technique known as antelope charming. The leader of the antelope hunt received his power through dreams. He communicated with the animals in his dreams and told them not to be afraid of him. When antelope were sighted, the Washo built a corral of sagebrush. The antelope charmer approached the herd and talked to them, gradually leading them into the corral. This was accompanied by a slow drive by the rest of the Indians. Once the antelope were inside the corral, the Washo rushed upon them and killed them with clubs and bows and arrows. The animals were divided among all the hunters. This method of hunting must have disappeared very early, for no antelope chief was living in 1926 (Lowie, 1939, p. 324).

224
624
756
[182]

Rabbits were hunted by a communal drive under the leadership of a secular rabbit chief. This officer was distinct from both the leader of the deer hunt and the antelope charmer. According to Barrett (1917, p. 12), he was a hereditary officer; according to Lowie (1939,

224
624
[114]

Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV--STEWART: NORTHERN PAIUTE

| ITEMS AND ALTERNANTS | Yo | El | Sp | Ea | Ye | Ty | Pa | Wa | At | Sa | Ty | Wi | K | Ar |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1322. Necklaces (tzeklaca) | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1323. Shell beads (tcoai) | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1324. Shell disk | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1325. Olivella (tupe or bate) | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1326. Dentalium (pa'aka) | - | - | • | • | • | • | • | • | • | • | • | • | • | • |
| 1326a. Haliotis (pa'dowa) | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1327. Glass beads | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1327a. Horn pendants | - | - | - | - | - | - | - | - | • | • | • | • | • | • |
| 1328. Animal claws | - | - | • | • | • | • | • | • | • | • | • | • | • | • |
| 1329. Bear | - | - | • | • | • | • | • | • | • | • | • | • | • | • |
| 1330. Wildcat | - | - | - | - | - | - | - | - | • | • | • | • | - | - |
| 1331. Animal teeth | - | - | - | - | - | - | - | - | • | • | • | • | • | • |
| 1332. Dewclaws (takaamaa or tumitsa) | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1333. Charred pine seeds | - | - | - | - | - | - | - | - | - | - | - | - | - | • |
| 1334. Bone tubes | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1335. Of bird bone | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1336. Of mammal bone | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1336a. Cane tubes | - | - | - | - | - | - | - | - | • | • | • | • | - | - |
| 1336b. Carved horn pendant, fish shaped | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 1337. Belts | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1338. Belts of: buckskin | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1338a. Yulo | - | - | • | • | • | • | • | • | • | • | • | • | • | • |
| 1339. Animal fur | - | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1339a. Mouse | - | - | - | - | - | - | • | - | - | - | - | - | - | - |
| 1340. Beads | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 1341. Roots | - | - | - | • | • | • | • | • | - | - | - | - | - | - |
| 1342. Bones | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 1342a. Quills | - | - | - | - | - | - | - | - | - | - | - | - | • | • |
| **Paint** | | | | | | | | | | | | | | |
| 1343. Dry pigment applied | - | • | - | - | - | - | • | • | • | • | • | • | • | • |
| 1344. Applied over greased skin | - | • | - | - | - | - | • | • | • | • | • | • | • | • |
| 1345. Applied over saliva on skin | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 1346. Pigment mixed with: marrow | • | - | • | • | • | • | • | • | • | • | • | • | • | • |
| 1347. Water | • | • | - | - | - | - | - | - | - | - | - | - | - | - |
| 1348. Pigment applied to: face | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1349. As rouge | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1350. Body | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1351. Hair | • | • | - | - | - | - | • | • | • | • | • | • | • | • |
| 1352. Pigment applied with: fingers | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1353. Stick | - | - | - | • | • | • | • | • | • | • | • | • | • | • |
| 1354. Pigment applied after bad dream | - | • | - | - | - | - | • | • | • | • | • | • | • | • |
| 1356. Pigment applied to prevent skin darkening in summer | • | • | - | - | - | - | - | • | • | • | • | • | • | • |
| 1357. Pigment: black mineral | • | • | - | - | - | - | - | • | • | • | • | • | • | • |
| 1358. Charcoal | • | - | • | • | • | • | • | • | • | • | • | • | • | • |
| 1359. Soot (atuctaigan) | • | • | • | • | • | • | • | • | • | • | • | • | - | - |
| 1360. White mineral (ivi) | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1361. Red mineral (pa'wime) | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1362. Blue mineral | • | - | - | - | - | - | - | - | • | • | • | • | • | • |
| 1363. Yellow mineral (ocopi) | • | - | • | • | • | • | • | • | • | • | • | • | • | • |
| 1363a. Yellow vegetable (oha) | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1364. Green mineral (paitsotaigan) | - | • | • | - | - | - | - | - | • | • | • | • | • | • |
| 1365. Specularite (pahapi) (galena?) | - | • | • | • | • | • | • | • | • | • | • | - | • | • |

Washo NT20

Achumawi N55

NWA 382

## ANTHROPOLOGICAL REVIEW

| | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | **Hair Dressing** | | | | | | | | | | | | | | | | | | |
| 1386. | Hairbrush: porcupine tail | • | • | • | – | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1387. Grass bundle | • | – | • | – | • | • | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1388. Yew-grass-root bundle (sal'sem) | • | – | • | – | • | • | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1388. Rabbit-brush bundle | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| 1389. | Man's hair: length to neck | • | • | • | – | • | • | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1391. Length past shoulders | • | • | • | – | • | • | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1392. Hangs loose | • | • | • | – | • | • | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1393. Coiled on head | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1394. Tied up on head | • | • | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | • |
| | 1395. Bangs | • | • | • | – | • | • | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1396. Front lock sticks up | • | • | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1397. Middle hair part | • | • | • | • | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1398. Braid over each shoulder | • | • | • | • | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1399. Braid in fur wrapped | • | • | • | • | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1399a. Sea-otter (passage) fur used | • | • | • | • | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| 1401. | Woman's hair: length past shoulder | • | • | • | • | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1402. Bangs loose | • | • | • | • | • | • | – | – | – | – | – | – | • | • | • | • | • | • |
| | 1403. Tucked under basket hat | • | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1404. Tied back of neck | • | • | • | • | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1405. Middle hair part | • | • | • | • | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1406. Braid over each shoulder | • | • | • | • | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1407. 1 braid (behind) | • | • | • | • | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1408. Bangs | – | • | • | • | • | • | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1409. Tied on top of head | • | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| 1410. | Hair adornment and ointment: white clay | • | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1410a. Bone tubes | – | • | • | • | • | • | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1411. Red paint | • | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1412. Red paint in part | • | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1413. Harrow | – | • | • | • | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1414. Rod against lice | • | • | • | • | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1415. Braids fur wrapped | • | • | • | • | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1416. Washing: with plain water | • | • | • | • | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1417. With white clay | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| 1418. | Cutting head hair: with stone | • | • | • | – | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| 1419. | Depilation: of beard | • | • | • | • | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1421. Of eyebrows | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1422. Of pubic hair | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1423. With stone flake | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1424. With fingernails | • | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| 1425a. | Bone cup or tube for hair oil | • | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| 1430b. | Perforatum for grease | • | • | • | – | • | • | – | – | – | – | – | – | – | – | – | – | – | • |
| | **Headgear** | | | | | | | | | | | | | | | | | | |
| 1431. | Woman's basketry hat | • | • | – | – | • | • | – | – | • | – | – | – | – | – | – | – | – | • |
| 1433a. | Man's bark hat | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| 1435. | Man's fur cap | • | • | • | – | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1440. Tanned bearskin | • | • | • | – | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1441. Foxskin | – | – | – | – | – | – | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1442. Antelopeskin | – | • | • | – | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1443. Mt. sheep lambskin | – | – | – | – | – | – | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1445. Muskratskin | – | – | – | – | – | – | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1446. Beaverskin | – | – | – | – | – | – | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1446a. Badgerskin | – | – | – | – | – | – | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1447. Wildcatskin | – | – | – | – | – | – | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1448. Coyoteskin | – | – | – | – | – | – | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1450. With quail tufts | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| | 1451. With other feathers | • | • | • | – | • | • | – | – | • | • | • | • | • | • | • | • | • | • |
| | 1451. With horns | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| 1429. | Hair net | • | – | – | – | – | – | – | – | • | – | – | – | – | – | – | – | – | • |

NWA [515]

NWA [335]

NWA 291 291

[p. 392]

Washo NT20
Achumawi NS5

[illegible]

| | | Ve | El | Ri | Ma | To | Ti | Pa | Ne | At | Ja | Ta | Ki | El | Ot |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1455. | Fur cymbomb, held by string | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 1455a. | Badger fur only | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 1456. | Hand covered hand | o | o | o | o | o | o | o | o | o | o | o | o | o | o |
| 1457. | Tanned buckskin | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 1458. | Cottontail fur | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 1459. | Other fur | - | o | - | o | o | - | o | o | - | o | o | o | o | o |
| | **Robes and Capes** | | | | | | | | | | | | | | |
| 1460. | Woven (twined) vegetable fiber | - | o | - | o | - | - | - | - | o | o | - | - | o | - |
| 1459. | Woven (twined) fur | o | o | o | o | o | o | o | o | o | o | o | o | o | o |
| 1464. | Tanned hides, fur left on | o | o | o | o | o | o | o | o | o | o | o | o | o | o |
| 1465. | Deer hide | o | o | o | o | o | o | o | o | o | o | o | o | o | o |
| 1466. | Wildcat hide | o | o | o | o | o | o | - | o | o | o | o | o | o | o |
| 1467. | Badger hide | - | o | o | o | o | o | - | o | o | o | o | o | o | o |
| 1468. | Ground-hog hide | o | o | o | o | o | o | - | o | o | o | o | o | o | o |
| 1469. | Coyote hide | o | o | o | o | o | o | - | o | o | o | o | o | o | o |
| 1440. | Mt.-sheep hide | o | o | o | o | o | o | o | o | o | o | o | o | o | o |
| 1441. | Gloves or mittens | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 1443. | Panther robes | - | o | o | o | o | - | - | - | - | - | - | - | - | - |
| | **Skirts and Dresses** | | | | | | | | | | | | | | |
| 1444. | Women usually wear nothing | - | - | o | o | o | o | o | o | - | - | - | - | - | - |
| 1445. | Women's long gown | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| 1445a. | Of deerskins: 2 | o | o | o | o | o | o | o | o | o | o | o | o | o | o |
| | 1445b.3 | o | o | - | - | - | - | - | - | - | - | - | - | - | - |
| 1446. | Of antelopeskins: 2 | - | o | - | o | - | - | - | - | - | - | - | - | - | - |
| | 1446a.3 or more | - | - | - | o | - | - | - | - | - | - | - | - | - | - |
| 1447. | Of mt.-sheep skins: 2 | - | o | - | o | - | - | - | - | - | - | - | - | - | - |
| | 1447a.3 or more | - | - | - | o | - | - | - | - | - | - | - | - | - | - |
| 1448. | Knee length | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| 1449. | Shin length | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| 1450. | Skins front and back | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| 1451. | Insert on sides | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| 1452. | Poncho type | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| 1453. | Sleeves: elbow length | - | o | - | o | o | o | o | o | - | o | - | - | - | - |
| | 1454. Fringed | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| | 1455. Flaps over upper arms | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| | 1456. Sleeveless | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| 1457. | Decoration: paint | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| | 1458. Tubular-bone beads | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| | 1459. Glass beads | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| | 1459a. Olivella (type) shells | | | | | | | | o | o | o | o | o | o | o |
| | 1460. Haliotis-shell (paidua) pendants | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| 1461. | Men wear nothing | - | - | o | o | o | o | o | o | - | - | - | - | - | - |
| 1462. | Men's shirt | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| | 1462a. Of deerskins: 1 | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| | 1462b.2 | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 1463. | Of mt.-sheep skins: 1 | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| | 1463a.2 | o | o | - | - | - | - | - | - | - | - | - | - | - | - |
| 1464. | Of antelopeskins: 1 | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| | 1464a.2 | o | o | - | o | - | - | - | - | - | - | - | - | - | - |
| 1465. | Skins front and back | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| 1466. | 1 skin, poncho style | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| 1467. | Shirt tied at neck | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| 1468. | Opening down front, thong for lacing up | o | o | - | o | o | o | o | o | o | o | o | o | o | o |
| 1469. | Sleeves: elbow length | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| | 1471. Fringed | o | o | - | o | o | o | o | o | - | - | - | - | - | - |
| | 1471a. Flaps over upper arm, fringed | o | - | - | - | - | - | - | - | - | - | - | - | - | - |
| | 1472. Sleeveless | o | - | - | - | - | - | - | - | - | - | - | - | - | - |

[p.393]

Washo NT20
Ashomawi N35

N A 291 [296]

## ANTHROPOLOGICAL SERIES

| | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1475. Decoration: paint | • | • | – | • | • | – | • | – | • | • | – | • | • | – | • |
| 1476. Bone-head pendants | • | • | – | • | • | – | • | – | • | • | – | • | • | – | • |
| **Skirts** | | | | | | | | | | | | | | | |
| *1477. 1 skin around waist | – | • | – | • | • | • | – | • | • | • | • | • | • | • | • |
| 1478. For women | – | • | – | • | • | • | – | • | • | • | • | • | • | • | • |
| 1479. Of buckskin | – | • | – | • | • | • | – | • | • | • | • | • | • | • | • |
| 1480. Of wt.-sheep skin | – | • | – | • | • | • | – | • | • | • | • | • | • | • | • |
| 1481. Of wt.-lion skin | – | • | – | • | • | • | – | • | • | • | • | • | • | • | • |
| 1482. Fringed | – | • | – | • | • | • | – | • | • | • | • | • | • | • | • |
| *1483. 2 skins, sewed sides | • | – | – | • | • | • | – | – | – | – | – | – | – | – | – |
| 1484. For women | • | – | – | • | • | • | – | – | – | – | – | – | – | – | – |
| 1485. Knee length | – | – | – | • | • | • | – | – | – | – | – | – | – | – | – |
| 1486. Fringed | • | – | – | • | • | • | – | – | – | – | – | – | – | – | – |
| 1487. Of fawnskin | • | – | – | • | • | • | – | – | – | – | – | – | – | – | – |
| 1488. Of wt.-sheep skin | • | – | – | • | • | • | – | – | – | – | – | – | – | – | – |
| 1489. Of antelopeskin | • | – | – | • | • | • | – | – | – | – | – | – | – | – | – |
| *1490. Small front apron | • | • | • | • | • | • | • | • | • | • | • | • | • | • | • |
| 1491. For women | – | • | • | • | • | • | • | • | • | • | – | • | • | • | • |
| 1492. For men | • | • | – | • | • | • | – | • | • | • | – | • | • | • | • |
| 1493. Of skin | • | • | – | • | • | • | – | • | • | • | • | • | • | • | • |
| 1494. Fringed | – | – | – | • | • | • | – | • | • | • | – | • | • | • | • |
| 1495. Of shredded bark | – | • | – | • | • | • | – | • | • | • | – | • | • | • | • |
| 1496. Braids on cord | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| 1497. Worn with back apron | – | • | – | • | • | • | – | • | • | • | – | • | • | • | • |
| 1498. Worn under dress | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| *1499. Large back apron | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| *1500. Vegetable-fiber skirt | – | • | • | • | • | • | • | • | • | • | – | • | • | • | • |
| 1501. For women | – | • | • | • | • | • | • | • | • | • | – | • | • | • | • |
| 1502. Of shredded bark | – | • | • | • | • | • | • | • | • | • | – | • | • | • | • |
| 1503. Twined bark | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| 1504. Grass | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| 1505. Breechcloth (U-string type) | • | • | – | • | • | • | • | • | • | • | – | • | • | • | • |
| 1506. For men | • | • | – | • | • | • | • | • | • | • | – | • | • | • | • |
| 1507. For women | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| 1508. Of buckskin | • | • | – | • | • | • | • | • | • | • | – | • | • | • | • |
| 1509. For | • | • | – | • | • | • | • | • | • | • | – | • | • | • | • |
| 1510. Bark | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| 1511. Woven vegetable fiber | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| **1512. Leggings** | • | – | • | • | • | • | • | • | – | – | • | • | • | • | • |
| *1513. Leggings: for men | • | – | • | • | • | • | • | • | – | – | • | • | • | • | • |
| 1514. For women | • | – | • | • | • | • | • | • | – | – | • | • | • | • | • |
| 1515. Of skin, sewed | • | – | • | • | • | • | • | • | – | – | • | • | • | • | • |
| 1516. For | – | – | • | • | • | • | • | • | – | – | • | • | • | • | • |
| 1517. Tule | – | – | • | • | • | • | • | • | – | – | • | • | • | • | • |
| 1518. Bags, twined | – | – | • | • | • | • | • | • | – | – | • | • | • | • | • |
| 1519. Juniper | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| 1520. Length: hip to ankle | • | – | • | • | • | • | • | • | – | – | • | • | • | • | • |
| 1521. Hip to knee | – | – | – | – | – | – | – | – | – | – | – | – | – | – | – |
| 1522. Knee to ankle | • | – | • | • | • | • | • | • | – | – | • | • | • | • | • |
| **Footwear** | | | | | | | | | | | | | | | |
| 1523. Habitually barefoot | • | • | • | • | • | • | • | • | • | • | – | • | • | • | • |
| *1524. Skin moccasin, 2-piece | • | • | – | – | – | • | • | • | • | • | • | • | • | • | • |
| 1525. Soft upper | • | • | – | – | – | • | • | • | • | • | • | • | • | • | • |
| 1526. Hard sole | • | • | – | – | – | • | • | • | • | • | • | • | • | • | • |
| 1527. Badgerskin sole | – | – | – | – | – | – | – | • | • | • | • | • | • | • | • |
| 1528. Sole flat | • | • | – | – | – | • | • | • | • | • | • | • | • | • | • |

N A 286

[p. 394]

NR13 Northern Paiute NR13
Washo NT20
Ashoshwi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

| | Yo | Kl | Mf | Kl | Yo | Yo | Ne | Ne | At | Sa | Yg | Mj | Kl | AK |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1537. Sole molded to foot | + | + | - | - | - | - | - | - | - | - | - | - | - | - |
| 1538. Heel seam | + | + | - | - | - | - | + | - | + | + | + | + | - | - |
| 1539. Ankle flaps added | + | + | - | - | - | - | + | - | + | + | + | + | - | - |
| 1540. Ankle height | + | + | - | - | - | - | + | - | + | + | + | + | - | - |
| 1540. Tongue added | + | + | - | - | - | - | + | - | + | + | + | + | - | - |
| *1540a. Olivella-shell beading | - | - | - | - | - | - | + | - | - | - | - | - | - | - |
| *1539. Skin moccasin, 1-piece | - | - | + | ½ | + | + | + | - | + | + | + | + | - | - |
| 1540. Seam on outer side of foot | - | - | ½ | + | + | + | + | - | + | + | + | + | - | - |
| 1542. Seam up heel | - | - | + | + | + | + | + | - | + | + | + | + | - | - |
| 1543. Seam up toe | - | - | + | + | + | + | + | - | + | + | + | + | - | - |
| 1544. Uppers added | - | - | + | + | + | + | + | - | + | + | + | + | - | - |
| 1545. Ankle height | - | - | + | + | + | + | + | - | + | + | + | + | - | - |
| 1547. Calf height | - | - | + | + | + | + | + | - | + | + | + | + | - | - |
| 1549. Hard sole added | - | - | + | + | + | + | + | - | + | + | + | + | - | - |
| 1550. Tongue added | - | - | + | + | + | + | + | - | + | + | + | + | - | - |
| 1551. Moccasin of: deerskin | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1552. Bedgerskin | - | - | + | + | + | + | + | - | + | + | + | + | - | - |
| 1553. Ground-hog skin | - | - | + | + | + | + | + | - | + | + | + | + | - | - |
| 1554. Fur left on skin moccasin for winter use | - | - | + | + | + | + | + | - | + | + | + | + | - | - |
| *1554a. Regularly for babies' use | - | - | + | + | + | + | + | - | + | + | + | + | - | - |
| *1555. Woven-bark moccasin | - | - | + | + | + | + | + | - | + | + | + | + | - | - |
| 1556. Moccasin lining | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1557. Shredded bark | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1558. Deer hair | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 1559. Rabbit hide | + | + | - | - | - | - | - | - | - | - | - | - | - | - |
| 1560. Badger hair | + | + | - | - | - | - | - | - | - | - | - | - | - | - |
| 1561. Woven-bark overshoe | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| *1562. Sandal | - | - | + | + | + | + | + | - | + | + | + | + | - | - |
| 1563. Leather | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 1564. Bark | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| *1564a. Yale and rushes | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 1565. Snowshoe | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1566. Circular shape | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1567. Oval shape | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1568. Tennis-racket shape | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 1569. Thongs of: leather | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1570. Sinew | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1571. Vegetable cord | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1572. Withes | - | - | - | - | - | - | + | - | + | + | + | + | - | - |
| 1573. Strips | - | - | - | - | - | - | + | - | + | + | + | + | - | - |
| 1574. Lacing: across | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1575. Lengthwise | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| **GAMES** | | | | | | | | | | | | | | |
| *1577. Ball race (netsbm) | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1576. Race: race along course | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1579. And return | - | - | + | + | + | + | + | - | - | - | - | - | - | - |
| 1580. Goal: line on ground | - | + | + | + | + | + | + | - | - | - | - | - | - | - |
| 1580a. Paired posts | + | - | - | - | - | - | - | - | - | - | - | - | - | - |
| 1581. Ball | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1582. Stuffed skin | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1582a. Wrapped sagebrush | - | - | - | - | - | - | + | - | - | - | - | - | - | - |
| 1583. Approximate diameter (in.): 3 | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1583a. 5 | - | - | - | - | - | - | + | - | - | - | - | - | - | - |
| 1583b. 8 | - | - | - | - | - | - | + | - | - | - | - | - | - | - |
| 1583c. 12 | - | - | - | - | - | - | + | - | - | - | - | - | - | - |
| 1586. Propulsion with foot | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1587. Bare foot | + | + | + | + | + | + | + | - | + | + | + | + | - | - |
| 1587a. Moccasins optional | + | + | + | + | + | + | + | - | + | + | + | + | - | - |

[p. 395]

NB13 Northern Paiute NB13 NTRS NES

N 352 was removed by washing in water to which has been added ground pinon nuts.

1401. Ki: +, for youths and girls (Kelly, 115).

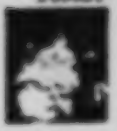
## Headgear

N 361

1406. Paviotso: "They had basketry hats" (Lowie, 217). TS: Only a few of the women wore basketry hats, and those women only wore them from time to time, especially when gathering pinon nuts.

N [385 171]

1406a. TS: The twined sagebrush-bark hat was used after the arrival of the white people. (Figured here is a John T. Reid specimen, probably made by a Kupa Indian; Robert H. Heizer photograph.)



1410a. Paviotso: Badgerskin caps occasionally worn (Lowie, 217).

1423. Ki: + (Kelly, 114).

1425. Tg: Fur eyeshade sewed on cap. Ki: - (Kelly, 114, said eyeshades were only on capes).

1426. TS: "No headband in old days" (GW). MW said she had heard of use for games even before the white contact.

## Robes and Capes

N [394]

1432. Paviotso: Baby blankets of sagebrush made (Lowie, 217). Ki: + (Kelly, 135).

W 1436, 1440. Wa: + (Smith, notes).

● [341] 1441. AE: Whole wood-rat fur turned inside out, served as warm mittens even before white contact. To: + (LP).

## Shirts and Dresses

1444. Owens Valley: Women wore nothing above their waist, skirts from there down (Steward, 274). KE: Men seldom killed deer enough to supply skin clothes. KB: Only the best hunters were able to furnish their families with skin clothes. Most people wore nothing. TS: The Tövusi were good hunters, consequently women had plenty of buckskins to make clothes. The Toe were less active hunters so that their women had to wear grass skirts. Wa: - (Smith, notes).

1445. Ki: Gown is shown by Kelly (pl. 20, a,b).

W [291] 1461. Wa: - (Smith, notes).

1462. K: Pyramid Lake Paiute buckskin shirt in Field Museum (Steward, 274). Ki: Picture of men's shirt and pants (Kelly, pl. 20,c,d). Wa: + (Smith, notes).

W [291]

## Skirts

1475. Paviotso: "Men of the better class belted two deerskins about the waist" (Curtis, 69).

[p.436(A)]

Washo N728
Athapascan N55

1481-1488. Paviotso: "The more prosperous were skirts reaching to the knees" (Curtis, 69).

1488-1497. Paviotso: "Women of the poorer families had only a small apron in front and another behind" (Curtis, 69).

1493. AH: A shredded-bark apron was part of shamanistic costume, its only use.

1508. Lovelock Cave: + (Loud, 53). Ki: + (Kelly, 106): fiber skirt used by poor people.

1508. Wa: - (Smith, notes).

## Leggings

1516-1517. Paviotso: Men wore fringed buckskin leggings; women wore no leggings (Lowie, 217).

1517. Ki: + (Kelly, 109).

## Footgear

1527. "Two-piece" signifies the basic part of moccasin, sole and short upper; additional top or tongue might be added to either type (Loud, pl. 21). Lovelock Cave: + (Loud, 47).

1538a. Lovelock Cave: Moccasins beaded with Olivella were found in Lovelock Cave (Loud, p. 47, pl. 21).

1539. "One-piece" signifies the basic part of moccasin, sole and short upper; tongue, top, or sole may be added. Wd: + (BJ). Ki: Kelly, 110, figures a moccasin in construction, and remarks it is like Wissler's pattern 8.

1540. Wd: - (SC).

1549. Wd: - (SC).

1554a. Small moccasins with hair on found in Lovelock Cave (Loud, p. 47, pl. 22,e).

1555. Ki: Kelly, 109 (pl. 27), describes and pictures bark moccasin. (Figured are John T. Reid specimens.)

1556. Wd: - (BJ).

1560. Ki: + (AL); she said badger hide toughest material for soles, and that hair left inside to keep feet warm.

1561. To: + (RS). Wd: - (SC).

1562. Sandal a sole with strings or straps to hold it on the foot. Ki: + (AL). Although many sandals were found in Lovelock Cave (Loud, pls. 22, 23), GN insisted that "the Paiute didn't wear shoes like Jesus wore. I've seen pictures of Jesus." Paiutes mostly went barefoot in old days and traveled at night to avoid hot ground, GN said. AL said she saw old Indians wearing sandals of tule, grass, and rush.

[P.436(2)]